

"Those Cold Dead Eyes."

We know that unbelievers have unhappy, restless, aching hearts. We know it because it is written, "There is no peace, saith my God, to the wicked." "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isa. lvii. 20. We also know it because we have the testimony of scores and hundreds of men who have renounced infidelity, and have confessed that it never gave them satisfaction, but that there was always an aching void and restless soul within. We know that infidels are unhappy by their own unwitting testimony. We read it in their hollow laughter, and in their forced gayety in their sad countenances, in their restless eyes. Love, joy, compassion, and piety beam from the eyes of the child of God. Happiness, honesty, and truth all look out of the eyes of upright men. So deceit, anger, rage, craft, and lust, glance, and flame, and peer out of the snaky, villainous eyes of wicked men. And he who seeks to hide the nature that is within him by an averted glance, or by a studied concealment of his true feelings, only reveals that hypocrisy which he attempts to conceal.

A lady lived in Illinois who was a skeptic, and without faith in the Scriptures. One time a Boston infidel came to the place to lecture on his favorite theme. She went to hear him, and sat in front, where she could see him right in the face. His "cold, dead eyes" thrilled her with horror. They seemed as dead as the eyes of a stale mackerel; and the very sight of them haunted her until she abandoned her infidelity, and turned to the Lord and sought his mercy.

One little boy made it his business to so live that he could look his father right in the eye; and Christian men can look people in the eye, not with brazen-faced impudence, or serpent like guile, but with the honest glance that tells of inward peace,—the peace of God that passeth all understanding.—THE ARMORY.

How to Promote Revivals.

First we must believe in revivals. I do not see how any one who reads the Bible can say one word against revivals. Why look at the great revivals in Moses' time, and those under Joshua and David and Josiah. Think of the great gathering that Ezra had, when all the people stood in the street all day for a revival meeting. Moreover, every denomination that I know any thing about is the result of some revival. The Episcopalians say they are apostolic. That takes them back to Pentecost, when three thousand were converted in a single day. The Lutherans proclaim in their very name the great revival under Luther. The Quakers sprang from a revival under George Fox, the Methodists from that under the Wesleys; and more than that, four-fifths of the names on the church rolls to-day are those of persons converted in a revival. They make the best workers. They are more likely to hold out. A man converted and entering a cold church is like a baby thrown into a snow-drift. But in times of revival the church is warm, ready to receive the new-born souls. I don't believe in spasmodic efforts, when the church rouses for a few days, only to go back to sleep for a year or five years; but God has His special harvest seasons in nature—why not in grace? The longer I live the more I believe in revivals.

But second, we must get things out of the way for a revival. When the Savior came of old, John cried, "Prepare ye the way of the Lord." I believe that in many places the spirit of the Lord is grieved and His blessing withheld, simply because we crowd Him out of our churches. We hold meetings during the Week of Prayer, and Christians are getting warmed and revived, and the hearts of sinners are melting, but the moment the week is over we clear the way for sociables and lectures and concerts, things which distract the minds of the unconverted, and scatter their serious thoughts.

Shall it be so in your churches this winter, brethren? Will you gratify the eyes and ears of the people around you without making one earnest effort to save their perishing souls? How important it is that the meetings should be continued, that room should be made for the Lord to work. What a wave of blessings would sweep over this

country if our churches would all agree to let all these things go this winter, and give themselves with all their might to the work of saving souls? And third, if we want a revival in our churches, we must pray for it. It isn't great preaching that we want, brethren, so much as great praying. The work is the Lord's, not man's, and if Gabriel were to preach to a church six months, not a soul would be revived, not a sinner would be converted without the Holy Spirit. All our quickening must come from His blessed presence and power. And the earnest, important prayer of one person, one poor humble brother or sister who will not let God go without an answer, may call down the blessing. One of the first series of meetings I ever attended was started by a poor, sick man, who lying flat on his back, became so exercised over the condition of the church that he could not rest. The church was dead, and the young folks around all unsaved. He sent for the brethren of the church, and entreated them to pray for a revival. But they were too cold and too much wrapped up in the world. Then he sent for the sisters and begged them to pray, and at last a few of them did so. The Lord revived their hearts. Others were added to them. And when I came they had been before God many days entreating for a blessing. The first night all was cold. It seemed like beating the air. But that night at midnight the son of one of the elders came down to his father's room, crying out, "Father, pray for my lost soul." The Lord came suddenly to His temple, and we had a great blessing. Now is there any one so weak or humble that they can't do as much as that poor sick man did? You can pray yourself, and perhaps you can get some one else to unite with you in prayer, and the Lord will add to your numbers and your souls will be revived. And once let the church be set on fire of God and there will be no trouble about the unconverted. Red-hot coals will kindle a fire wherever they fall.

But, fourth and last, not only pray for revival, but work for it. Many folks act as if the verse in the Bible were, "Let him that heareth pray come." They pray for their friends, their children—they have prayed for them for years, but they have never said come. "Let him that heareth say come." How many men in any city to-day only need an invitation to bring them to Christ! How many mothers have talked to their children about their behavior, their dress, their studies, but never one word about their immortal souls! "Ah" you say "I can't talk to them when my own life is so inconsistent!" And that is truth. The less any Christian indulging in known sin says about religion the better; but that does not lessen, it only increases our responsibility. It is as if a father should command a child to do something, and the child should tie up his own hands and say: "Father I can't." Come out from that sin—from all sin—for the sake of the souls who are stumbling over you into perdition. Don't wait a moment. Go to them and confess your unfaithfulness, and ask them right then and there to come to Christ. Would not the Spirit use such a witness as that would be?

Brethren, we have this matter of a revival very largely in our own hands. God is ready—are we? Do we really want a revival more than anything else in the world? Are we praying for it? Are we determined to pray for it till it comes? Are we living such lives that God can hear us? "If I regard iniquity in my heart, the Lord will not hear me." Are we saying, "Come," as well as praying it? The Lord help us all prepare the way of the Lord, that He may come among us in prayer!—D. L. MOODY.

It is sometimes as well to forget what we know.

An ounce of cheerfulness is worth a pound of sadness.

I find these two truths a stay to my soul; the efficiency of the atonement and the stability of the promise. Just now this seems my all, and enables me to look up to God as my father, although I am his sorrowing child; for as I think of my sins and sinfulness, it almost seems as if I must sorrow even in the land where sorrows shall be no more known.—EVANS.

The Necessity of Prayer.

The first true sign of spiritual life, prayer is also the means of maintaining it. Man can as well live physically without breathing, as spiritually without praying. There is a class of animals—the whale family—neither fish nor sea-fowl, that inhabit the deep. It is their home, they never leave it for the shore; yet though swimming beneath its waves, and sounding its darkest depths, they have ever and anon to rise to the surface that they may breathe the air. Without that these monarchs of the deep could not exist in the dense element in which they live, move, and have their being. And something like what is imposed on them by a physical necessity, the Christian has to do by a spiritual one. It is by ever and anon ascending up to God, by rising through prayer into a loftier, purer region for supplies of divine grace, that he maintains his spiritual life. Prevent these animals from rising to the surface, and they die for want of breath; prevent him from rising to God, and he dies for want of prayer. Let me breathe says a man gasping, or I die. Let me pray, says the Christian, or else I die.—GUTHRIE.

Why Don't You Say Amen!

A few years ago, as Charles G. Finney was holding a series of meetings in the city of Edinburgh, many persons called upon him for personal conversation and prayer.

One day a gentleman appeared, in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lies." Mr. Finney was plain and faithful with him, pointing out to him the way of life clearly, and his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus—that he knew of nothing he would reserve—all for Jesus.

"Then let us go upon our knees, and tell God of that," said Mr. Finney. So both knelt at the altar, and Mr. Finney prayed:

"O Lord! this man declares that he is prepared to take thee as his God, and cast himself upon thy care, now and forever."

The man responded, "Amen!"

Mr. Finney continued: "O Lord! this man vows that he is ready to give his wife, family, and all their interests, up to thee."

Another hearty "Amen!" from the man.

He went on: O Lord he says he is also willing to give thee his business, whatever it may be, and conduct it for thy glory."

The man was silent—no response. Mr. Finney was surprised at his silence, and asked,

"Why don't you say, 'Amen' to this?"

"Because the Lord will not take my business, sir; I am in the spirit-trade," he replied.

The traffic could not withstand such a test as that. "The Lord will not take" such a business under his care. He demands its destruction, as one of the mightiest obstacles to the progress of his cause in the earth.—SEL.

Your Tempers.

How are they? Do you become impatient under trial; fretful when chided or crossed; angry and revengeful when injured; vain when flattered; proud when prospered; complaining when chastened; unbelieving when seemingly forsaken; unkind when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly, covetous of riches, of vain pomp and parade, of indulgence, of honor or ease? Are you feeling contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature. Nay if they exist in you, in however small degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within, and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of want of faith.—R. S. FOSTER.

Words are instruments of music. An ignorant man uses them for jargon, but when a master touches them they have unexpected life and soul. He who knows how to touch and handle skillfully the words of his mother-tongue need ask nothing of style.—THEODORE TILTON.